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AN
APOLOGY
FOR A
LATIN VERSE

IN
Commendation of Mr. MARTEN'S
GONOSOLOGIUM NOVUM;
OR
Appendix to his Sixth Edition of
The Venereal Disease:

PROVING
That the same Liberty of Describing the
Infirmities and Diseases of the Secret Parts of
both Sexes, and their Cure, (which in his
Appendix is said by some to be Obscene) has
been all along us'd both by Ancient and Modern
Authors, in their Physical and Chirurgical
Discourses.

By a PHYSICIAN in the Country.

L O N D O N :

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AN
APOLOGY
 FOR A
Latin Verse, &c.

ABOUT half a Year ago I stumbled upon a little Treatise that is call'd *Gonofologium Novum*, of one Mr. *Joh. Marten*, a Surgeon, writ by way of Appendix to the Sixth Edition of a Book of his, that Treats of the Venereal Disease. Whoever is acquainted with that Appendix, and knows me, will not imagine, that the Contents of it could be great store of News to me; yet as I liked the putting of it together, I thought it might be very useful to young Country-Surgeons and others, that have no great Libraries, and understand but little of the *Latin* Tongue. Some time after I had read it, waking one Morning sooner than ordinary, I hap'ned, among other things, to think upon what to me appear'd really to be the Design of this little Book, and some flying Notions coming into my Head upon that Account, I could not forbear making the following Distichs:

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D^m JOANNEM MARTENUM,
De utriusque Sexus genitalibus, eorum usu,
& vitiis aperte scribentem.

*[A]Bdita dum Casti penetralia pandis amoris
Detegis errores, qui male vulgus habent.*

*Gestit in amplexu deceptus alumine Sponsus,
Scortaque laudantur, queis rubet arte thorus.*

*Odit at intactam, Careat si sanguine stratum,
Aut labiis rarus virginis absit hymen.*

*Languidus immerito magicas bacchatur in artes,
Dum tenet immanis torpida membra lues.*

*Et damnat vegetum mulier rixosa maritum,
Quæ recipit segni fertile semen agro.*

*At, duce te, Conjux proprium scrutatur in inguen,
Et sit uterque tua Conscius ope sibi.*

*Conjugio rixas, Clamosaque Furgia tollens
Arte doces frigidos sperma fovere sinus.*

*Tu proles Martene paras, tu gaudia, pacem,
Queque alia est nuptis Concilianda salus.*

*Si modo posteritas, dum semina masque vigeant,
Præbuerint gracili præmia digna libro :*

*Quanto Fure nepos serus post sæcula dicet !
Hic potis est ortus Causa fuisse mei.*

Every Body, that delights in Composing such
Trifles, knows, that the chief satisfaction People
aim at in making them, is, to have the Pleasure
of shewing them to their Friends : The reading
of these Lines made several send up to London for
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the Book; some grave Gentlemen transcrib'd the Verses, and many of the Books came down; yet I heard no Complaints against either the one or the other, for a good while.

But when in the *Gazette* of the 30th of July last, People saw that a Bill was found against the Author, for Writing of it: The dreadful Form of the Words made a great Impression upon a great many, and I was not a little Ridicul'd among my Friends for the Verse I had made.

Of this I would never have taken any notice, at least not publickly, if some of my Enemies had not made it their Business to enlarge upon, and improve this Story, to my very great Disadvantage; for such has been their Malice, that many Miles round the Country it is become the general Discourse, That there has been a most Wicked and Obscene Book, printed at *London*, in order to corrupt Manners, and debauch Youth; and that as an encourager of Immorality, I have writ in praise of the Bawdy, that is contain'd in it, a *Latin* Verse, as Obscene as the Book it self.

If this was true, I ought to be hang'd. I confess, that in the Appendix I speak of, the *Partes Genitales*, of both Sexes, are very plainly laid open; and that speaking of their Functions, the Author seems not fond of Circumlocution; but why that is Bawdy in a Surgeon, I do not understand: Can not an Anatomist dissect a Human Body without being guilty of Obscenity? But suppose that the Author's Design was to promote Immorality, what's that to me? let Mr. *Marten* answer for that himself: If he has writ *Malo animo*, it is evident that I mistook his Design; then why should that abominable Lie be told of me, that I writ in praise of Bawdy, when

it

it is so manifest, that in my Verse I have quite another Aim?

The Verse is *Latin*, and I presume to say, good *Latin*, tho' perhaps not so Intelligible at first sight, to such that are not very well vers'd in the Language, and little used to Poetry. If I should set down the Genuine Sense of it in English, I know a great many are so prepossess'd, they would not believe my Translation to be just; and if they did, it would do me no service; for tho' it should convince every Body, that it was not what a Gentleman was pleased to call it, in a Letter to a certain Lady, a Bawdy Panegyrick upon Obscenity; yet, as long as the World has that Prejudice against the Book it self, I shall always be Reflected upon, for having writ in praise of what lies under so publick a Scandal; and therefore, that some People, whose Esteem I value, should not entertain a worse Opinion of me, than I deserve, I shall say something in Justification of the Book, as to its pretended Immorality (altho' quite a Stranger to the Author); and first, shew, the improbability of its being writ with a Design of Debauching the Minds with Obscenity. Secondly, the little Danger that is to be fear'd from Books as this, as to the Corruption of Manners, in Comparison to others that are publickly allow'd of, and a great many of them counted even necessary for the Improvement of Youth.

Throughout the whole I shall observe two Cautions, the one concerns you, Gentlemen, to whom I chiefly write, and is, That I shall not Name either Towns or County, lest some of you might think themselves disoblig'd, as being pointed at for having read a Book of such an ill Repute;

Repute. The other, which only regards my self, is, that the Age being so Cenforious, I shall make use of *Latin* (most of you understanding that Language) whenever I shall have occasion to say any thing of my own, that might give the least shadow of Offence.

But before I come to any Proof, I have something to premise concerning the Origin of Obscenity.

The desire of Copulation, which more or less affects all Men and Women in Health, when they are come to Maturity, is without doubt no greater Crime, than Hunger or Thirst; they are all Appetites tending several ways, that are not subject to the Will, and wholly belong to the Mechanism of the Body, to which they are so equally necessary, that Mankind could not subsist, if any one of the Three was wanting; the two latter not being more requisite for the Preservation of every individual Person, than the first is for the Continuation of the whole Species.

Bontekoe, who was Physician to the present King of *Prussia's* Father, joins these Three together, and adds them to the Number of the Senses, making Eight of them instead of Five: The Reason he gives, why they ought not to be comprehended in the Sense of Feeling, more than the other Four, is, because they have every one of them as distinct Organs belonging to them, as either the Sight, Hearing, Taste, or Smell, and make as different a Working upon the Soul.

Several Learned Divines, of which *St. Austin* is one, are of Opinion, That before the Fall, the *Organa Generationis* were entirely at the Soul's Command, and might, as now our Legs, Arms, and

and other Parts of our Body, whose Motions are voluntary, be contracted or extended *ad libitum*, and that afterwards they were call'd *Pudenda*; because they were those Rebel Parts, of which the Soul was ashamed, for having lost her Dominion over them.

The same Father tells us, That the Good are no more free from this Defire than the Bad; from all which it is manifest, that no Body can be blamed for feeling it; nay, so far from it, that I think it would be a Folly ever to resist so promising an Appetite, had not the Laws of God, and consequently of all Christian Countries, confined the Gratification of it to the narrow bounds of Matrimony: I don't mean, that they are so in respect to the Obligations, the Married People are under themselves, of one Man's being charged to be contented with one Woman, and *vice versa*; for if Men and Women had nothing else to mind, but the Laws of God and the Country; and their only Business was, as soon as they felt this Desire, to look out for other Women, and Men, that felt the same, in order to Marry them, there would be no great occasion to stifle this Appetite, and upon the least Enquiry they would all soon be match'd. But I call them Narrow for two Reasons; the first is, That this Appetite of Generation, like that of Hunger in big-belly'd Women, and some others, often depraves the Fancy, and pointing to Particulars, makes us believe, that it cannot be satisfy'd, but by the Enjoying of that individual Object, on which it has fix'd the Mind. From this it follows, That very often Men and Women can't agree upon the Matter, which must needs very much retard, if not hinder Matrimony; for if a Man
fancies

fancies a Woman, that having likewise her own Appetites to mind, has been beforehand, and already, in her thoughts, made choice of a Man, who again has plac'd his Fancy on another Woman, it is certain that abundance of them must be disappointed. The second Reason, which is the greatest, why I call the Bounds of Matrimony Narrow, is, because in a civiliz'd Government, where there is a great regard shewn to the *meum & tuum*, it is not fit that any Man whatever should Marry any Woman whatever, tho' they liked one another never so well; and since all Prudent Governments, in the Joyning a Man to a Woman, endeavour to have as great an equality observ'd between them as is possible, it must follow, that where there are a great many degrees of Quality, some of the highest, of which commonly there are but few, will be very hard to be match'd.

Having thus explain'd what I mean by the Narrow Bounds of Matrimony, I think it is evident that the Act it self being so limited, and the impulse of Nature that leads us to it so general, as well as strong, it is highly necessary, that every Body that is not in that State, in which only it can lawfully be gratify'd, should use all possible means to curb and withstand that Desire. But tho' this really is the Interest of every Government, yet the Appetite being most powerful in that Age, where our Reason is yet weak, and we have but little of either Consideration or Experience, it would be impossible to prevent innumerable Disorders, if the young People of both Sexes were not carefully assisted, and taught with all diligence so to govern this Appetite, that they may be able to stay, not only till they can lawfully

fully gratify it, but likewise till they shall either meet with such a Counterpart, as in their Minority their Parents and Guardians shall approve of, or else be of Age, and counted to have Prudence enough to chuse for themselves.

Whilst thus every Parent and every Guardian is employ'd in removing out of their Children's and Pupils way, all things that might inflame this Desire, he does doubtless a great Diservice to the State, that by some publick Act endeavours on the contrary to encrease it; and as in Human Society, every thing that seems to be most remote from the thought of this Appetite, is call'd Modest, so all that has a bare-fac'd tendency towards it, is call'd Obscene, or in rougher English, Bawdy; and of all things, nothing is counted to be more Superlatively so, than the Naming, Discourfing of, or any ways Representing the Parts belonging to Generation, or the Act of Copulation it self.

From what has been said of the Origin of Obscenity, and the Reason why it is so pernicious, I hope, I may justly infer, that neither the Parts, the Desire, the Act it self, nor any thing else belonging to Generation, can be properly call'd Obscene, whenever that Reason ceases: As for Example, when an un-experienc'd Woman that is with Child, and perhaps much out of order, sends for her Mother; it is suppos'd that the Daughter will complain, and the Mother ask Questions; the Discourse that passes between them would be very Indecent for young Fellows to hear, and yet it would be ridiculous to say, the Mother went there with a Design to talk Bawdy. When upon some dismal Accident, that has befalln the Womb, a Surgeon applys a *Speculum Matricis*, the posture the Woman is forced to lie in, would be unjustly called Bawdy.

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The first Reason then I have to think that the Appendix was not writ with a Design of being Immoral, and doing Mischief, is, that it is a Book of Physick and Surgery, and that all such, as well as those of Casuists, &c. where People are forc'd to make use of those Terms, which in others would be Obscene, ought to be free from that Imputation; because, it is so manifest, that they are writ for quite another end. But perhaps some supercilious People will say, let the Design be what it will, as long as the Book contains such things that may have a bad effect upon some, it is not fit that it should be made publick. This I deny with both my Hands; the Cuts of *Bidlo's Anatomy*, inconsiderately, or rather unfairly, assum'd by *Comper* the Surgeon, that were done by the famous *Larisse*, are very fine, as well as useful in Anatomy; and yet I will own, that some of 'em are very moving, and without doubt prejudicial for Youth to gaze upon; but is it therefore reasonable that the learned World should be depriv'd of such an excellent help in Physick? It can't be help'd, the Figures of Anatomy must be plain, and let the Subject be what it will, in Physick and Surgery, the Parts and their Functions must be spoke of intelligibly. And should any one say, That he need-ed not to have been so diffusive in *exaggeranda coitus voluptate*, that that was none of *Marien's* business; I would ask such a one, why it was not his as well as *St. Austin's*? who says, *Cap. xvi. Lib. xiv. de civitate Dei. Cum igitur sunt multarum rerum libidines tamen cum libido dicitur, nec cujus rei sit libido additur, non fere assolet animo occurrere, nisi illa, qua obscena partes corporis excitantur. Hæc autem sibi non totum corpus, nec solum extrinsecus, verum etiam intrinsecus vendicat, totumque commo-*

vet hominem, animi simul affectu cum carnis appetitu conjuncto, atque permixto, ut ea voluptas sequatur, qua major in corporis voluptatibus nulla est: ita ut momento ipso temporis, quo ad ejus pervenitur extremum, pene omnis acies, & quasi vigilia Cogitationis obruitur. This is more expressive than any thing *Marten* has said; and yet I don't believe that *St. Austin* has describ'd the height of the Pleasure, to Debauch his Readers. In the 20th Chapter of the same Book, speaking de vanissima Cynicorum turpitudine, he says: Unde vel illum vel illos, qui hoc fecisse referuntur potius arbitror concumbentium motus dedisse oculis hominum nescientium, quid sub pallio tegeretur; quam humano premente Conspectu potuisse illam, peragi voluptatem: ibi enim Philosophi non erubescabant videri, se velle concumbere, ubi libido ipsa erubesceret Surgere; and in another place: At vero genitales partes Corporis ita libido suo juri quodammodo manci pavit ut moveri non valeant, si ipsa defuerit, & nisi illa ultro vel excitata surrexit.

But then *St. Austin* wrote in Latin; that's true, but it was for the same Reason that *Marten* wrote in English; because it was his Mothers Tongue, and the People he writ to, understood it better than any other Language. But why should *Marten's* Book be alone peck'd at? suppose I had made a Verse upon all Physicians and Surgeons that ever writ about Generation, shou'd I then have been less to blame? or is that Modest in others, which is Bawdy in him? To set this in a true light, we'll examine a little nearer into the matter, and see how others have treated that Subject, which *Marten* has so much abused; *Harveus de generatione animal, exercit. 5.* has these words. Vidi egomet struthionem feminam (cum cussos dorsum ejus levi manu attractaret, quo libidinem

libidinem accenderet) sese humi prosternere velabrum attollere, vulvamque ostendere, & exporrigere qua intuitus mas illico astro venereo percitus conscendit; alteroqua pede in terram defixo, altero dorsum succubantis premente, penem ingentem vibrans (linguam bubulam crederes) subagitavit, multo cum utriusque murmure & strepitu, capitibus saepe protensis & reductis, aliisque gaudii indicibus. This is a lively Description and admirable Latin. And some Pages after, speaking of a Girl, as he calls her *viro matura*, he says, quo si privetur diutius Symptomatibus gravioribus (hystericis nempe aut furore uterino) corripitur, vel in Cachexiam, aliasque varias aggritudines delabitur. Omnia siquidem animalia cupudinis astropercita ferociunt, & nisi se invicem fruuntur, plurimum tandem a consuetis moribus recedunt, So much for Harvey.

Etmuller de appetitu Venereo nimis aucto; says, Non secus enim ac in viris penis ita in talibus faminis Clitoris tensus, turgidus que esse solet affectus talis in quo continuo Veneri inhiant & instar Messaline lassari potius, quam satiari volunt. I am sure he thought on Juvenal whilst he told this to his Students; as to the Cure, Married or not Married, he tells us, Congressus saepius repetitus nervose citra ullum aliud remedium tales faminas optime curat: And after that he quotes Schenkus, who relates, Quendam feminam jurore uterino percitam hinc inde per plateas oberrasse, & mares ad concubitum sollicitasse, idque diutius, donec tandem in taberna maritoria una nocte a quindecim viris fuerit compressa, unde optime sanata manedomum rediit; a very pretty Cure indeed! When he has told this Story, he tells us, that there is such another in Bartholine, and that the like are to be found up and down in other Authors. A little lower, comparing Women to Brutes, and particularly to Bitches when they are Proud, (for which

I think by the by, that the German Ladies are not very much oblig'd to him) he says, *Similiter sexus habet in mulieribus quæ materia propria seminali quasi turgida aut gravida cista scilicet quæ per orificium uteri internum, & per lacunas excernitur quocunque etiam in loco generetur, aut coacervetur sive in testibus (quod vix credo) sive in utero hujus materie excitato orgasmo, & fermentativa turgescencia accedente, simul forsan acrimonia ejus volatili ex quodam blando in genitalibus vellicationis, aut titillationis sensu femina prius in veneris desiderium auctum incidunt, idque imprimis si antea consueve fnerint congressui, aut habuerint pollutiones ordinarias.* It seems he thinks it no rarity, what Marten says of the Girls in the Boarding-School. Again he says, *quoad curam; ista, quæ fit per congressum, est optima quæ ipsa tamen cum interdum nolentibus volentibus denegetur, operanda est.* These are the Words of the great Et-muller, practical Professor of Physick in the University of Leipsick, the most compleat, profitable, and which is so scarce to be met with in Physick, the most faithful and candid practical Writer, the last Century can boast of. They were taken from his own Mouth, as he deliver'd 'em to his Students, which for the generality are young People from Sixteen or Seventeen to Three or Four and twenty: But you'll tell me again, that this was Latin; I own it, but I hope we may suppose he was understood by his Hearers: However, both these Authors may be had in English, tho' I have not.

Marten, by way of Excuse for what he did, told in his Preface, That other Authors, treating of those Matters, spoke as plain English, as himself. But knowing that a great many would never believe this, unless they saw it; I shall take the pains

pains to look ye out a few Passages for Salmon, and begin with that curious searcher into the most minute Parts of Nature, *Diemerbroeck*. He is Translated by one *Salmon*, a famous London Quack, at least that Name I see at the bottom; in Page 150 you may read these Words.

Generally, however, Men of short Stature, who live abstaining from Venery; also such, as have large Noses, are furnished with a larger Yard; and hence it is, that the more Salacious sort of Men and Women, make a Judgment of the largeness of a Man's Yard from the bigness of the Nose in Men, and by the wideness of the Mouth in Women, of their Privities, according to these Verses,

Men's Tooks, according to their Noses grow;

Large as their Mouths, are Women too below.

And a little lower, that of *Spigelius* is translated thus: A larger Yard rather fills the Womb with its bulk, than Waters it with a fertile Seed, for it is not so proper for Venery, which it neither vigorously undertakes, nor long sustains; the Muscles that shou'd stiffen the rigid Spear being infeebl'd by its weight; a smaller one therefore on the other side is more furious, and more fruitful, in regard that by tickling the Neck of the Womb, it provokes forth the Woman's Seed with more delight, and maintains the Combat longer.

Page 153. speaking of a Lady *angustioris vaginæ*, and the *Sperma virile*, For the Womb, cover'd of that Food, had contracted within the Lips of the Privities the Seed that was shed round about it, as a Hart draws Serpents out of their Holes, by the Breath of his Nostrils. Page 152. the Foreskin in Copulation rolls back from the Nut, and slips below the Crown, by which means the whole

whole bulk, and thickness of the Yard is made equal, without any roughness, and this repeated drawing forward, and slipping back of the Foreskin in Copulation, is thought to encrease the Pleasure of Women in Copulation. Page 153. he

tells ye in these words, That *Schenkius in exercit. An.* speaks of a young Man of 22 years of Age, who without any trouble, for half an Hour together, carried a Pewter Flagon, containing five Measures of Ale, upon his standing Yard, not without the Admiration and Laughter of those that beheld it. Page 154, he talks a little more slovenly, I believe, than he needed to have done; and says, Whilst they think these to be the sweetest and fairest Parts in Women, which are the most foul and nasty in her whole Body; sordid and diseased Parts, besmeared with ugly Blood and Matter, defiled with hourly Piss, smelling of Sulphur and Puddle Water, and as if unworthy to be seen, placed by Nature in the most remote and secret Part of the whole Body, next to the *Anus* and its Dung, being the Sink of all the Nastiness and Uncleaness of her Body. I hope Gentlemen you have Din'd.

In the Translation of the de la Vauguion, you'll find this Story; A certain young Woman at *Tholouse* had a Relaxation of the *Vagina*, resembling a Man's Yard, and some pretended she abused it that way, it being Six Inches in length, and four in circumference in the middle, where it was very hard, this falling out of the *Vagina*, gradually encreased from her Childhood; she was search'd by the Physicians of *Tholouse*, who gave their Opinion, that this falling out of the Womb, was a real Yard; and upon this Determination the Magistrates of the Town ordered her to go in
and

Man's Habit. In this Equipage she came to *Paris*, where she got Mony by shewing her self, till upon assurance, that she was a Woman, and a promise of being cured, she was brought into the *Hotel Dieu*, where the descent was soon put up, and she was forced to resume her Female Dress, to her great Regret. This is a very remarkable Story, and may be sometimes of great use, yet some People will call it Bawdy.

In the Translation of *Monfieur Dionis*, Page 189, you'll find this. Within the great cleft above the Nymphs, we descry a long round and glandulous Body, which encreases a little towards the extremity, and is called the *Clitoris*; 'tis needless to recount all the Names bestowed upon this part; 'tis said to be the principal Seat of Pleasure; at least it certainly is endowed with an exquisite Sense; for some Women of a Wanton Constitution, procure to themselves by the friction of this part, a Pleasure, that supplies the room of a Man's embraces, for which reason it is call'd the Contempt of Man. And a little lower, in the ardor of Enjoyment it swells, and becomes hard by virtue of the Blood and Spirits that crowd into it upon that occasion, just as a Man's Yard swells in the time of erection; for this reason it is called the Female Yard, and indeed it resembles a Man's Yard in many particulars; in some Women 'tis very large, and shoots without the Lips; in others it has the size of a Man's Yard, and serves for an Instrument to abuse other Women.

You'll think perhaps, that they are only outlandish People that talk so; therefore I shall transcribe some Passages of our own growth. *Dr. Pechey*, one of the College of London Physicians, in his Book of Women's Diseases, says; The Parts serving for Generation in Women

may be divided into the Privities, the Womb, the Testicles, and the Vessels that prepare and carry. That part is called the Privities, which appears at first sight without dissection; it reaches from the lower part of the *Os pubis*, within an Inch of the Fundament; it is less and closer in Maids than in those that have born Children; it has two Lips, which towards the *Pubes* grows thicker, and meeting upon the middle of the *Os pubes*, makes that rising which is call'd the Hill of *Venus*; its outward Substance is Skin cover'd with Hair, as the Lips are, which begins to grow in this place about the Age of Fourteen: The inner Substance of the Hill of *Venus* chiefly consists of Fat, which makes it bunch up, which in Copulation hinders the Bones of Man and Woman to hit one against another, which would by causing Pain, abate the Venerable Pleasure; a Muscle springing from the Sphincter of the Fundament, lies under this Fat; its Office is to straiten the Orifice of the Sheath. The Nymphs and the Clitoris appear, when the Lips are drawn a little aside. The Nymphs stand next the Urine as it spouts out from the Bladder, and keeps the Lips from being wet; they are placed on each side, just within the Lips; they are two fleshy and soft Productions, beginning at the upper Part of the Privities, where they make that wrinkled membranous Production, which cloaths the Clitoris like a Foreskin; they are in Shape and Colour like the Thrills that hang under a Cocks Throat; they have a red Substance, partly Fleshy, partly Membranous; within soft and spongy, composed loosely of small Membranes and Vessels; so that they are very easily distended by the influx of the Animal Spirits, and Arterial Blood. They are larger in grown Maids than in young, and grow larger
upon

upon the use of Venery, and after the bearing of Children ; their use is to defend the inner Parts, and to cover the Passage of the Urine, and a good part of the Orifice of the Sheath in the upper Part of the Privity. Betwixt the Nymphs is placed the Clitoris ; it answers to a Man's Yard in shape, situation, substance, erection, and differs from it only in length and bigness. Those that are called Hermaphrodites, have it so big as to be able to converse with Women in the manner of Men ; they are not of two Sexes, as is commonly reported, only their Stones are placed in the Lips of the Privities, and their Clitoris is preternaturally extended ; but in most it does not appear, unless the Lips are drawn aside ; it is a little long and round Body, it lies under the Fat of the Hill of *Venus*, and puffs up in Venery, and straitning the Orifice of the Sheath, makes it embrace the virile Member the more closely. It's outward end is like a Man's Yard, and as the Glans in Men is the Seat of the greatest Pleasure in Copulation, so is this in Women ; there is, as it were, a hole in it, tho' there is really no such thing ; most of it is cover'd with a thin Membrane from the Conjunction of the Nymphs ; it has two Pair of Muscles, the upper are round, and spring from the Bones of the Hip ; these, by straitning the Roots of the Nervous Bodies that arise on each side from the bunching of the *Os Ischium*, detain the Blood and Spirits in them, and so erect the Clitoris, even as those in Men do the virile Member : The other rise from the Sphincter of the Fundament, and these serve to straiten and narrow the Orifice of the Sheath ; it has Veins and Arteries, and Nerves, which are somewhat large. In some Eastern Countries the Clitoris is wont to be so large, that for it's deformity, and

the hindrance it Causes in Copulation, they used to cut it quite out, or to sear it, to hinder its Growth,

The Sheath is so called, because it receives the virile Member like a Sheath ; it is soft and loose, uneven and wrinkly, of a nervous, but somewhat spongy Substance, which is puff'd up in Copulation, to embrace the Yard the better ; its about Seven Fingers breadth long, and as wide as the strait Gut ; but the length and width differ in respect of Age, and as the Woman is more less provok'd to Copulation, and in Women that have had the Whites a long while.

It has many Arteries and Veins, some whereof inosculate one with another, and others not. By the Arteries that open into it, the Courses sometimes flow in Women with Child, that are full of Blood ; these Vessels bring Plenty of Blood to it in Copulation, which by heating and puffing up the Sheath, encreases the Pleasure, and hinders the Man's Seed from cooling, before it is convey'd to the Womb. All along the Sheath there are abundance of Pores, from whence a thin Humour always flows, especially in Copulation, and encreases the Pleasure of the Woman, and is that which is supposed to be her Seed. Near its outer end, under the Nymphs, in its upper part, it receives the Neck of the Bladder. In Virgins it's Passage is so narrow, that at their first Conversation with a Man, they have commonly more Pain than Pleasure, by reason of the extension of it by the virile Member, which breaks some small Vessels, from whence Blood issues.

The Hymen is a thin nervous Membrane, interwoven with fleshy Fibres, and endowed with many little Arteries and Veins behind the Infection of the Neck of the Bladder, with a hole in the midst
that

that will admit the top of ones little Finger, whereby the Courses flow ; it is also called the Girdle of Chastity, but is broken and bleeds at the first Copulation, and never closes again. But tho' a Man, when he finds these Signs of Virginitiy, may certainly conclude he has Married a Maid, yet if they are wanting, it does not necessarily follow that Virginitiy is wanting ; for the Hymen may be corroded by sharp Humours flowing thro' it with the Courses, and from other Causes ; or if a Maid be so indiscreet as to become a Bride while her Courses flow, or within a Day after, then the Hymen and the wrinkled Membrane of the Sheath are so relaxed, that the virile Member may enter without any Obstruction, and so give suspicion of Unchastity, when there is really no occasion for it. Sometimes in old Maids the Hymen is so strong, that it cannot be penetrated without difficulty ; and in some it is naturally quite closed up, and so their Courses are stop'd, which much endangers their Life if it be not opened with a Chirurgical Instrument.

The Mirtle-berry Caruncles are close to the Hymen, the largest of 'em is uppermost, standing just at the Mouth of the Passage of the Urine, which it shuts after making Water ; opposite to this, at the bottom of the Sheath, there is another, and in each side one ; but of these there is only the first in Maids, the other three being made by the broken Hymen. These three, when the Sheath is extended, disappear in Labour, and cannot be seen till the Sheath is contracted to it's natural straitness.

The Sheath near it's outer Orifice has a Sphincter Muscle about three Fingers broad, that contracts it as the case requires ; and therefore Men
and

and Women need not doubt but that their Genitals will be proportionable, for the Sheath is so artificially made, that it can suit with every Penis. The Womb is seated in the lowest Part of the Belly, betwixt the Bladder and Strait-Gut, it's innermost part, &c.

Another Physician of the same College, Dr. Gibson, says in his Book, intitled, The Anatomy of Human Bodies Epitomiz'd, Page 152. speaking of the Yard, It has a peculiar Substance (Dr. Wharton says Glandulous) soft and spongy, and being cover'd with a very thin Membrane, produced from the Internal one of the Urethra (which coming out of it's hollow dilates it self so as to cover all the Glans;) it thereby, and from it's proper Substance, much interwoven with Nerves, becomes most exquisitely sensible, and is the principal Seat of Pleasure in Copulation.

Thus you see they are all Plain-Dealers alike, only with this difference, that some add more Cant of their own than others, according as they are more or less given that way; but it being always very slovenly, in my Opinion, seldom mends the Matter, as we may observe a little lower, in the Page last cited; where the Doctor, as 'tis supposed, to oblige the Ladies, exerts himself after this cleanly manner. Who (most Strange!) says he, wou'd have solicited, or accepted of so vile and filthy a thing as lying with a Woman? with what Face wou'd Man, that Divine Animal, full of Reason and Council, have handled the Obscene Parts of Women, polluted with so much Filth, which is discharged into this low Place, as into the common Sink of the Body? On the other side, what Woman would have accepted of a Man, considering the toil and tediousness of going Nine Months

Months with Child, the most painful and often fatal bearing of it, and it's Education full of care and anxiety; unless the Genitals had been affected, in the Act of Coition, with transporting Pleasure?

If I should quote you a hundred, that would be all the same; therefore I shall conclude with old Ambrose Parry, that has been translated a great while, as you shall hear by the Language, Page 590. I find this, Therefore by reason of this Profit or Commodity, Nature has endued the Genital Parts with a far more exact and exquisite Sense than the other Parts, by sending the great Sinews unto them; and moreover she has caused them to be bedewed, or moistened with a certain wheyish Humour, not much unlike the Seed sent from the Glandules or Kernels called *Prostate*, situated in Men at the beginning of the Neck of the Bladder, but in Women at the bottom of the Womb: This moisture has a certain sharpness or biting, for that kind of Humours of all others, can chiefly provoke those Parts to their Function or Office; and yield them a delectable Pleasure while they are in Execution of the same; for even so wheyish and sharp Humours, when they are gathered under the Skin, if they wax warm, tickle with a certain pleasing Itching, and by their Motion infer Delight; but the nature of the Genital Parts or Members, is not stirred up or provoked to the expulsion of the Seed, with these Provocations of the Humours, abounding either in quantity or quality only; but a certain great and hot Spirit, or breath contained in those Parts, doth begin to dilate it self more and more, which causeth a certain incredible excess of Pleasure or Voluptuousness, where with the Genitals being replete, are spread forth or distended every way to their full greatness.

The

The Yard is given to Men, whereby they may cast out their Seed directly or straitly into the Woman's Womb; and the Neck of the Womb to Women, whereby they may receive that Seed so cast forth, by the open or wide Mouth of the same Neck, and also that they may cast forth their own Seed, sent through the Spermatick Vessels, into their Testicles. These Spermatick Vessels, that is, the Vein lying above, and the Artery lying below, do make many flexions and windings, yet one as many as the other, like unto the tendrils of Vines platted or folded together; and in these folds or bendings, the Blood and Spirit, which are carried unto the Testicles, are concocted a longer while, and so converted into a white Seminal substance. The lower of these bowings or flexions end in the Stones or Testicles; but the Testicles, forasmuch as they are loose, thin and spongi-ous, or hollow, receiving the Humour, which was began to be concocted in the asorenamed Vessels, concoct it again themselves; but the Testicles of Men concoct the more perfectly for the Procreation of the Issue; and the Testicles of Women more imperfectly, because they are more cold, less, weak, and feeble; but the Seed becometh White by the contact or touch of the Testicles, because the Substance of them is White. The Male is such, as ingendreth in another, and the Female in herself, by the Spermatick Vessels which are implanted in the inner capacity of the Womb.

Lower, he says, Men that use too frequent Copulation, oftentimes, instead of Seed cast forth a crude and bloody Humour, and sometimes also meer Blood it self, and oftentimes they can hardly make Water, but with great Pain, by reason that the clammy and oily Moisture which Nature

Has

has placed in the Glandules, call'd *Prostata*, to make the Passage of the Urine slippery, and to defend it against the sharpness of the Urine that passeth thro' it, is wasted so, that afterwards they shall stand in need of the help of a Surgeon to cause them to make Water with ease, and without pain, by injecting of a little Oyl out of a Syringe, into the Conduit of the Yard. For in Generation, it is fit that the Man cast forth his Seed into the Womb with a certain Impetuosity; his Yard being stiff, and distended, and the Woman to receive the same without delay into her Womb, being wide open, least that through delay the Seed wax cold, and so become unfruitful, by reason that the Spirits are dissipated and consumed. The Yard is distended or made stiff, when the nervous, spongy and hollow Substance thereof is replete, and puffed up with a flatulent Spirit: The Womb allures or draws the Masculine Seed into it self, by the Mouth thereof; and it receives the Woman's Seed by the Horns from the Spermatick Vessels, which come from the Testicles into the hollownes or concavity of the Womb, that so it may be tempered by Conjunction, Commixion and Confusion, with the Man's Seed, and so reduc'd or brought into a certain Equality: For Generation, or Conception cannot follow without the concurrence of two Seeds, well and perfectly wrought, in the very same moment of time, nor without a laudable disposition of the Womb, both in Temperature and Complexion: If in this mixture of the Seeds, the Man's Seed in quality and quantity exceeds the Woman's, it will be a Man Child, if not, a Woman Child. *Expect not, Reader, that I shall say any thing about the Truth or Falshood of these Notions, or meddle with the Disputes between the Ancients and Moderns; for I shall neither refuse the Opinion of the*

Semen Muliebri, nor defend that of the Formation of the Fetus ex ovo. All my business is, to let you see that all these Surgeons, as well as Physicians, old as well as new, treat this Subject much after the same manner; and to shew you that they imitate one another, not only in their Plain-dealing, but likewise in their Cant; I shall transcribe two Passages more from this same Chapter.

A certain great Pleasure accompanieth the Function of the Parts appointed for Generation, and before it, in living Creatures that are of a lusty Age, when Matter aboundeth in those Parts, there goeth a certain fervent or furious Desire, the Causes thereof many; of which the chiefest is, That the Kind may be preserved, and kept for ever by the propagation and substitution of other living Creatures of the same Kind. For brute Beasts, which want Reason, and therefore cannot be solicitous for the Preservation of their Kind, never come to carnal Copulation, unless they be moved thereunto by a certain vehement Provocation of unbridled Lust, and as it were by the stimulation of Venery. But Man, that is endued with Reason, being a most Noble and Divine Creature, would never yield to make his Mind subject to a thing so abject and filthy, as is carnal Copulation; but that the Venereal Ticklings raised in those Parts, relax the severity of his Mind, or Reason admonisheth him, that the Memory of his Name ought not to end with his Life, but to be preserv'd unto all Generations, as far as may be possible, by the Propagating of his Seed or Issue. *In another place of the same Chapter he says, But out of all doubt, unless Nature had prepared so many Allurements, Baits, and Provocations of Pleasure, there is scarce any Man so hot or delighted in Venereous Acts, which considering and marking the place appointed for Human Conception, the loathsomeness of the Filth, which*
daily

daily falls down into it, and wherewithal it is humected and moistned, and the vicinity or nearness of the great Gut under it, and the Bladder above it, but would shun the Embraces of Women. Nor would any Woman desire the Company of Men, which once premeditates, or fore-thinks with herself on the Labour she shall sustain in bearing the Burthen of her Child Nine Months, and of the almost deadly Pains she shall suffer in her Delivery. *This is the famous Ambrose Parey, that was Surgeon to two or three Kings of France, his Works have been in English, and lain in every Surgeons Shop ever since the Year 1649, and yet I never heard any Body complain of their Obscenity; tho' it is very plain that he has been much bolder, and used less caution than Marten has done in his Appendix, for he has writ a whole Chapter de recta methodo coeundi cum fructu, in which he pretends to tell us what things are to be observ'd as necessary unto Generation in the time of Copulation; for where Marten stops for fear of giving offence, and contents himself with saying, Page 144. A little good Management in such People, has been of wonderful good effect, and which I could here propose; but as it may fully the Minds of some, I rather chuse to forbear, tho' I know it would be of use to numbers of People, who would gladly take the hint, and observe it with much satisfaction; but since it is improper to make that Matter publick, I will give these following Admonitions, which to some may be of Advantage: When the Act then of Coition between a Man and his Wife, that desire Children, is over, the Woman is to repose herself, &c. Where, I say, Marten says this, and skips the Act it self. There the old Gentleman writes thus, When the Husband cometh into his Wife's Chamber, he must entertain her with all kind of dalliance, wanton Behaviour and Allurements to Venery; but if he perceive*

her to be flow, and more cold, he must cherish, embrace, and tickle her, and shall not abruptly, the Nerves being suddenly distended, break into the Field of Nature, but rather shall creep in by little and little, intermixing more wanton Kisses with wanton Words and Speeches, handling her Secret Parts and Dugs, that she may take Fire, and be inflam'd to Venery; for so at length the Womb will strive, and wax fervent with a desire of casting forth it's own Seed, and receiving the Man's Seed to be mix'd together therewith. But if all these will not suffice to enflame the Woman, for Women for the most part are more slow and slack unto the expulsion, or yielding forth their Seed, it shall be necessary first to foment her Secret Parts with the decoction of hot Herbs, made with Muscadine, or boiled in any other good Wine, and to put a little Musk or Civet into the Neck or Mouth of the Womb; and when she shall perceive the efflux of her Seed to approach, by reason of the tickling Pleasure, she must advertise her Husband thereof, that at the very instant, time, or moment, he may also yield forth his Seed, that by the concurrence or meeting of the Seeds, Conception may be made, and so at length a Child formed and born. And that it may have the better Success, the Husband must not presently separate himself from his Wife's embraces, least the Air strike into the open Womb, and so corrupt the Seeds before they are perfectly mixed together. When the Man departs, let the Woman lie still in quiet, laying her Legs or Thighs across one upon another; and raising them up a little, lest that by motion or downward situation, the Seed should be shed or spilt; which is the cause that at that time she ought not to talk, especially chiding, nor to Cough, nor sneeze, but give herself to rest and quietness, if it be possible. *This is the fourth Chapter*

Chapter of the four and twentieth Book of Ambrose Parey, of Plain-dealing Memory, exactly transcrib'd: I think he shews himself to have been a discreet, careful, well-meaning old Gentleman, and in his time without doubt no ill-wisher to the Mathematicks; and I make bold to say, that he wants Christian Charity, whoever can suppose that a Man shou'd have writ this with a design to Debauch the Minds of his Readers with Obscenity, that had sacrificed all his Life-time to Art and Study, and taken such extraordinary pains to serve the Publick; but I dare believe that not only Parey, but none of all the Authors I have quoted, ever were thought to have any other Scope in their Writings than the Benefit of Mankind; not but that there are things said, in the way of Physick, that cannot bear an honest Interpretation, as in a particular little Book, call'd *The Charitable Surgeon*. After the Prescription of what the Author calls the *Grand Preservative*, in commending it, he tells ye, that it is so effectual, that a Man or Woman, by having it with them, may without fear or danger, ramble all the World over, and not scruple having to do with the most infected Companion that is. What this must promote, I leave the Reader to Judge, as well as of the Medicine call'd *Gutta Cupidinea*, Drops to cause Wantonness or Lust, sold by the same Bookseller, the printed Directions of which, are as barefac'd as can be, as is the Medicine call'd *Amorisia*, for like purposes, so often accommodated with a Place in the *Gazette*, all judg'd to be by the same Author. But these things are overlook'd, and therefore it is a Riddle to me, when a hundred People all write the same thing within a trifle, that only Marten shou'd be accus'd of having writ with an ill Design, that alone warns his Readers against the Mischief it might produce; and throughout his

his Book, gives 'em none but wholesome Advice, with undeniable Proofs of the Honesty of his Intentions. This is *Marten's Case*.

But I don't expect to be believ'd, and therefore I shall cite some places in his Appendix, from which, what I have said shall plainly appear. *In the Second Page of the Preface you'll find this.* The Motive of my Printing a Treatise of this Nature, was from the Numbers of People coming daily to me with their Complaints of Secret Infirmities, and Diseases of divers kind, many of which, neither they, nor the Physicians or Surgeons they had consulted, could account for; and their Cases most commonly resisting the usual Remedies in practice, and their meeting afterwards with my Book, gave them other thoughts concerning themselves, which upon enquiring into, comparing, and coming to me about, I found that not one in ten of the Secret Maladies complain'd of, but had it's rise Originally from the Venereal Taint; and I was daily more and more convinc'd of the Truth thereof, because no Methods whatever, would effect a Cure, but the Powerful Antivenereal; I mean as to those Maladies that were Venereal; natural Infirmities and Diseases were otherwise to be accounted for. I say many Indispositions, both Men and Women labour'd under, from unknown (as to Original and unthought of, as well as perplexing and troublesome) Causes, and the thousands in this Nation that do still labour under the like Inconveniences, to their Grief, put me upon the Thought of Writing this Appendix; that such as know not, having already fruitlessly tried; that is, the Women-kind, all the old Midwives, Nurses, and good Women in the Town, (and even many of them Physicians and Surgeons also) may be directed, where to have Cure for their imagin'd incurable

curable Distempers, which some through Modesty or Bashfulness, or believing there can be no Cure, are quite discourag'd from seeking after. How many Men and Women have complained to me of Seminal, and other Weaknesses, Gleets, &c. to their depriving them of having Children? how many totally defective, or incapable of performing the Conjugal Duty, being wholly abridg'd of that pleasing Sensation, and that from Venereal as well as Natural and Accidental Occasions, is almost incredible to consider; and which many times, upon a very little necessary Direction, and Medicine, have been restored, tho' of divers Years standing, and in their Apprehensions for ever irrecoverable; and doubtless there are many more which by labouring under (as they think irreparably) the same Inconveniences, live unhappy Lives; Women that can have no Children, thinking it their Faults, when the Defect is on the Man's side; and Men, knowing themselves defective, charge it on the Woman's; and Women with known Infirmities, charge it on their Husbands, to the occasioning Discontents, Animosities, and worse Breaches, which by a little prudent Management, and proper Administrations, may probably be remedied to the Satisfaction of one and the other, as the ensuing Appendix 'tis hop'd will evince. *And a little lower*; for here young People are shewn what Constitutions they are of, and at what Age it is best, and when it is convenient for them to Marry, for the preservation of their Healths; for many by too early Marriages, enervate their Strength, or bring themselves into Diseases, &c. and as young People in Marrying, aim at Pleasure more than any thing else, they will herein find the Inconveniencies that follow by the excessive devoting themselves to those Pleasures. Old People or impotent ones,

ones, are directed the Cause and Cure of their Imbecilities, and the many Inconveniencies and Injuries that attend late Marriages in both Sexes; Barrenness in Women, and Conception is treated of to advantage, and many things for the publick Good are observ'd, as Weaknesses, Whites, &c. in Women-kind, which if not abused by the Vicious, will turn to excellent Purposes, of those whose Cases require Information and Help; which as it was a Treatise wanted, so by the wise People, will be improv'd upon reading it, and all People better'd by rightly considering it.

I confess that those that can find out any evil Design in all this, sunt admodum lyncei, and can see a great deal farther into a Mill-stone than I, Page 14. of the Appendix it self, he gives another instance of his Intent. Casuists, says he, and Lawyers think themselves oblig'd to take notice of the Imperfections of the Genital Parts, for the good of People's Souls, by refusing Marriage to such as they Judge incapable, seperating for some time Husband and Wife, that may be indisposed for Matrimony, through some Infirmities of the Genitals, tho' it is most properly the Physicians or Surgeons Business to know it. And the next Page. And if their be those Defects as to hinder the Conjunction of Male and Female, which Conjunction must precede Generation, there can be no Children; for Copulation failing thro' Natural, Accidental, or other Infirmities, in either Sex 'tis in vain to hope for Children, till those Defects are remov'd, because one is the Consequence of the other; and this doubtless is the Cause of so many Complaints abroad for want of Children; Noble Families being Extinct, and fine Estates given to we know not whom, for want of Off-springs to enjoy them. In order therefore to come to the remedying those Deficiencies and Diseases in Men, we shall

shall first shew what they are, and then speak of their Cure. To judge from these things, if Marten had been accus'd of designing to bring a Famine in the Land, I could find out perhaps which way it might be possible ; but for his intending to corrupt good Manners, I think it is no more likely, than that he has a mind to Fire the City. Page 61, he says, Thus have I gone through all the Imperfections and Deficiencies, Natural, Accidental and Incident, to the Privy Parts of Man, with their Causes and Cures, and which Men should be very careful concerning, before they enter upon Marriage ; for oftentimes one or more of the fore-mentioned Indispositions have been occasioned by Claps and other Irregularities, which tho' are so far remedied, as not to Injure a Woman to the degree of giving her the Disease, yet it incapacitates him to perform what Marriage allows him to give, and the Woman to receive; causing thereby such Disappointments as introduce Strifes, hatred, &c. which every Man before-hand ought strictly to be well-informed of, lest the Happiness he proposes by Marriage, should prove unhappy, and bring him into much worse Inconveniences than he imagin'd, even such as may be past the Power of any to reconcile. And Page 89, Not that I at the same time encourage early Marriages ; for they are Inconvenient to most, and is Marrying unseasonably, which oftentimes exhaust the vital moisture of young People, and cause them to become so enfeebled, as that with the best of Medicines they will not be restor'd.

Inequality of Years in the Parties Married, is another great Error ; when a young Man, to advance his Fortune in the World, Marries a Woman old enough to be his Grand-mother, between whom, instead of that Love and Delight, which ought to be in Married People, nothing but bitter Quarrels,

Strifes, Jealousies and Discontents, are observed in their Conversations. The like may be said, tho' with something more Excuse, when an old doting Fellow Marries a young Virgin in the Prime of her Youth and Vigor, who whilst he vainly strives to please her, is hast'ning himself to the Grave; for that the more he endeavours, the more he is exhausted; for as in green raw Youth, it is unfit and unseasonable to Marry, so to Marry in old Age is altogether as preposterous.

If Marten had been Archbishop of Canterbury, which way could he have given more wholesome and more pertinent Advice to all unmarried People?

It is certain that to perform the Task he undertakes, he must dive into the most hidden Secrets between Man and Wife, as well to Parts as to Actions; but how can that be help'd? he is apprized of it himself, and seems to be solicitous which way he shall give the least Offence. Page 63, he says, I shall, as I have done before, concerning the Genital Parts of Man, give first a Description of the Genital Parts of Woman; wherein I shall confine my self to the modestest terms of expression, that Anatomy will allow. If this he performs, as he does, what can be required more of him, considering the Subject he is upon? how is it possible a Man can be call'd Immoral, that is so over-cautious, that nothing of his shall tend to any thing but Virtue? and tho' this is apparent throughout the Book, yet it is more manifestly so, Page 52. where speaking de cibis ad venereum stimulantibus, he says, 'Tis likewise to be observ'd, that even those Medicines or Foods, which furnish store of Seed, as well as incite to Venery, are not always proper for all Persons, since they tend to the Encouragement of Vice, whence the doubt comes, some make, Whether 'tis lawful to take Medicines to excite Amorous Embraces? which beyond Dispute in Married People, for the end of
Genera-

Generation, is lawful, yea, necessary ; but on the contrary, to take Medicines to subdue Amorous Inclinations, I mean so as to render the Body ever after incapable, (there being such Medicines to be had) is certainly unlawful ; to take them indeed for a good end is commendable ; such as to restrain inordinate Lust, and keep the Body Chast when under Amorous Dispositions, purely for the avoiding of Sin, and so to mortify and not destroy ; there doubtless it will be approv'd of in the sight of God, as well as by all Religious Men ; but for a Man or Woman that is Single, to destroy, or absolutely to extinguish their natural Concupiscence, for the bare Reason that they would not Sin, is sinful ; because they are not forbid Marriage, which is a lawful Cure ; and so it is sinful in Married People when they do it, because they would not have Children ; the one is bad in committing Sin, that good may come ; the other is worse in committing one Sin for the procuring another, even a greater, because Children are Blessings, and Procreation ought to be encourag'd.

If some have not the Gift of Continency, but are of a lascivious, lustful Temperament, that they cannot keep within the Bounds of Chastity, whether they be Men or Women ; where Virtue has not sufficient Power to curb those unruly Motions, and whom at the same time it suits not to Marry, such Persons may lawfully take Medicines to subdue and curb those irregular Passions ; (but not as said before, to destroy the Fertility of the Body) but I say to subdue Lust, for which purpose there are many Medicines, &c.

I can't see why this might not be read in any Pulpit ; and I could quote many Passages more tending to the same purpose ; but that I think that half of what I have said already is sufficient to convince any reasonable Man, that at least the Design of the Book is not to promote Vice.

I shall now shew the little danger that is to be fear'd from Books as this, as to the Corruption of Manners, in comparison to others that are publickly allow'd of, and a great many counted even necessary for the Improvement of Youth. This being a very easie task, I shall not spend much time about it, but only put you in mind of *Ovid, Catullus, Tibullus, Martial, Petronius, Juvenal, Aristotle*, and all the Bawdy multitude of Antiquity, most of which are taught at Schools, where I am sure they do mischief. It signifies nothing to castrate them, or to skip what is very bad, as long as the Boys have the Book, you need not doubt but they'll understand the worst first; I remember when my Master told us once how difficult it was,

————— *Tot puerorum*

Observare manus, oculosque in sine trementes.

I did not rest that day before I knew what he meant: In our School we read *Juvenal*, but left out the Sixth Satyr, *Quia turpis illa erat & obscena*; yet the generality of the Boys knew some Passages out of it, better by Heart, than any thing else that had been their Lesson. If Youth can be corrupted by Bawdy, 'tis impossible they should escape here. Can there be a Picture of greater Lasciviousness drawn, than that of *Messaline's* being at the publick Stews? of whom he says

*Mox lenone suas jam dimittente puellas,
Tristis abit, sed quod potuit tamen ultima cellam
Clausit, adhuc ardens rigida tentigine vulva,
Et lassata viris nec dum satiata recessit.*

The Ninth is much worse; *Quippe tota agit de padicando*. What a pretty thing it is for Children to hear *Nevolus* complaining of the little Reward for the Pains he took, accuse his Stars in this Religious Language?

Fata

*Fata regunt homines ; fatum est in partibus illis,
Quas sinus abscondit ; nam, si tibi sidera cessant,
Nil faciet longi mensura incognita nervi.*

Or what can be more beastly obscene, or abominably nasty, than this Question ?

*An facile & promem est agere intra viscera penem
Ligitimum, atque illic hestema occurrere cana ?*

These things remain not in *Latin*, but are English'd for the publick Benefit. Does not *Stapleton*, who has Translated *Juvenal*, and is counted so Chast when he comes to

*Servus erit minus ille miser qui foderit agrum
Quam dominum*—————

Speak as plain English as the other does *Latin* ?

*That Servant is to greater Misery bound,
That digs his Master, than his Master's Ground.*

But we'll say that *Juvenal*, *Petronius*, *Martial*, and others that have writ Satyr, have only expos'd, but not encourag'd those Vices, and consequently are not so hurtful ; can this be said of *Ovid*, *Catullus*, and so many that have writ of Love for Love's sake ? I know that these Books are so necessary to all that would understand the Antiquities of the *Romans*, the Purity of their Language, and the Spirit of their Poetry, that the Benefit which Students may reap from them, has all along been counted to over-balance the harm that can be expected from their Obscenity. How true this Calculation is, I wont pretend to determine ; but if those Books, that are with all the Art and Cunning made on purpose to raise Desire, are so little to be fear'd, what perverseness of Judgment is it to apprehend so much danger in Books of Physick or Surgery, that are as notoriously known to have a very serious Aim ; as they are unlikely to kindle Amorous Inclinations ? first they are never read but for Instruction, either of those whose proper Study they are, or others that consult them

them upon some Ailment of their own ; your idle People that love Pleasure, and read only for Diversion, hardly ever look into any of them ; and if they did, Physicians and Surgeons are the most improper Persons in the Universe to raise Lust ; the one puts People in mind of Close-Stools, and the other of cutting off Legs and Arms. They have a kind of Horror against their Professions ; and whatever a Surgeon can write in his way of Business, inspires the Mind with no more Lustful Thoughts, than the groping of a Man-Midwife. If in a Novel, or any thing else, writ for the Entertainment and Diversion of idle People, there was half so much of the Genital Parts, or their Functions, it ought without doubt to be burnt, because it would do six times more mischief, than *Marten's* Appendix, and all what I have quoted of others ever can do, as to Immorality. When those, that have nothing to do, who commonly sleep much, and feed high, read to pass away their time, the least thing, that borders upon Love, is able to stir up their Concupiscence. How little care there is taken to prevent this, you may see in a Paper that has now got footing in the best Families, and pretends to be writ only for the Amusement of the Ingenious ; I mean *The British Apollo*, where Num. III. there is this Question.

A certain Lady was so much addicted to Venery, that the repeated Embraces of her Lovers, gave her no satisfaction, insomuch, that she often compell'd Persons to those Actions, which ought only to be the result of the truest Affection : She always made very severe Reflections on her Conduct, after such Adventures, and not only deplored her very great unhappiness of Constitution, but consulted all the Eminent Physicians to correct it ; she was often let Blood, and took all the cooling things which could be thought of, to endeavour to subdue that insatiable

able Appetite ; but all Attempts proved in vain, and she had the Misfortune to die under these Circumstances. It was her earnest Request to her Parents some time before her Death, that she might be opened, which was done ; and Physicians in the Dissection of the Matrix, found several curl'd Hairs, which they judg'd to be the Cause of her constant Desires that way. The Story being Fact, your Opinion is desired, whether that unfortunate Lady was guilty of Sin in those repeated Acts of Venery? It is well known, that the Society of Gentlemen that inserted this in their Paper, in all Cases of Religion, as well as Good Manners and Morality, pretend to be the Oracles of the Nation : If Obscenity sullies the Minds of Youth, such Stories are very improper to divert young Ladies ; tho' in my Opinion, as the Ages grow more Refin'd, it is not downright Bawdy that does the Mischief ; the plain Language of Love, where every thing is call'd by it's own Name, has not the same effect now upon People of the least Education, which perhaps it had some hundred Years ago ; 'tis your cover'd Stories that speak less than they mean, and engage the Mind with good Language, that whet the Venereal Appetites of nicer Pallates. *Hill*, in the Present State of the *Ottoman Empire*, Page 101, speaking of a Turkish Bridgroom, relates this, for he is first obliged to be his Spouse's Valet, and undress her for his Bed ; nor is this odd Injunction all he is obliged to ; for the young and airy Turkish Ladies, who delight in Dressing a new Married Friend, contrive such strange and artful Knots about the silken Strings which tie her Drawers, that it is next to a downright impossibility to find out gentle Means to loosen them ; yet the eager Bridgroom is enjoyn'd to kneel and fumble with his Teeth, till he can some way or other get them open, which the young and
vigorous

vigorous Lovers, all impatient of delay, with violent endeavours bite asunder; none in such a Case must use the least Assistance of either their own, or Spouses Fingers, so that were there Men as well as Women present at this Ceremony, they would doubtless find themselves far more diverted, than the merriest Company that ever grac'd a Christian Wedding. Here is nothing that can be call'd Bawdy, and yet if stirring up the Appetite, of which I spoke in the beginning, is that which is most fear'd; such pleasant Stories are of much worse effect, than the most nasty Language of the foul-mouth'd Mob. Ovid, of all the Poets of Antiquity that have treated of Love, has been the most modest in his Expressions; yet his Works have done more mischief that way, than all the Bawdy ones together. If we would stifle carnal Concupiscence, we must forbid Romances and engaging Novels, where Love is treated of most respectfully, and Lust in her modest Quaker's Dress, surprizes the Mind under pretence of being a vertuous Passion. See what Perrault says of this, of the Academy of Paris, Page 236, of the *Paralletes des anciens & des modernes dans son troisieme Dialogue.*

L'abbé.

Si vous prenes les choses du Core de la Morale, je conviendray sans peine, n'en deplaise aux dames, & Monsieur le Chevalier, qu'on eust bien fait de ne point donner tant de charmes, & tant d'agremens a un Passion, qui n'est daja, que trop dangereuse. And in the same Dialogue, P. 301.

Le President,

Quand vous aures rejettes petrone pour ces obscenites c'a este apparament a cause du peril, qu'il y a que les moeurs de jeune gens n'en soient corrompus, penzes vous que la lecture de vos Romans, tout honnestes qu'ils sont, soit beaucoup moins dangereuse pour la Jeunesse?

L'abbé.

J'avoue que les Jeunes gens pourroient lire quelque chose

chose de plus utile, & que la grande honnestete, qui regne dans les Romans n'est bonne qu'à inspirer l'amour & à le faire aimer d'avantage ; mais la maniere, dont les anciens ont traite cette Passion dans leurs ouvrages, sans en excepter meme Virgile, qui est appelle vierge pour sa grande pudeur, est nulle fois plus dangereuse ; & tous nos romans n'ont rien de si mauvais exemple, que le sejour de Enee, & de Didon dans la Caverne, ou la pluie les força de retirer ; avec tout cela je ne m'eloigne pas trop de blamer notre siecle de l'excez de tendresse, qui regne dans ses sortes d'ouvrages, & qui a si etrangement desfigure tous les heros.

Monsieur Nicholas Venette, Dr of Physick, Regius Professor of Anatomy and Surgery, and Dean of the Royal College of Physicians at Rochel, has printed Seven Editions of his Book, intituled, *de la Generation de l'homme ou tableau de l'amour Conjugal*, with Cuts, Translated into English here, two Editions, wherein the Secret Parts of both Sexes, their Diseases and Cure, are indeed too plainly describ'd, to be read by any but those that either practice Physick or Surgery, or need the Advice of such. I'll only give a few Instances of a great many to be met with therein. Page 35, of the Translation, he says this. A young Woman will make a loud Complaint in Court of the length of her Husband's Yard ; the very approach whereof puts her to cruel Torments ; indeed the Pain she suffers of being touch'd by it, makes her lose her Senses, and quite stupifies her ; the Man tearing her *Nymphae*, murdering the Caruncles, splitting the Passage, and forcing down to the very bottom of the Womb ; from which Action ensues a great effusion of Blood, Looseness, and other Inconveniences, that she is expos'd to, after having been Caress'd in such a manner ; yet this is not without a Remedy, for cut a Hole in the middle of a
F
piece

piece of Cork one or two Inches deep, according to the excessive length of the Yard, and afterwards trim the Cork with Cotton on both sides, wrap'd up in fine Linnen, and Quilted, and fastned to Strings on each side, and when Love makes its Flame known, let the Member pass through the Hole of this Bolster, and tie the Strings to each Thigh to keep it on, and new Pleasures may be enjoy'd by the Contrivance of this Artifice. The Damsel shall no more shun the Caresses of her Husband, nor refuse his Amorous Embraces: She must have care to have two, if one should chance to be forgotten, or else necessity must make her find it agreeable to put her Hand to it, by which means she'll avoid the Pain she felt at first, as also the despair of having Children for the time to come. In Page 89. The violent tossings of Love shake the *Fetus* in its first and tender Months, and the Terms provok'd by the heat which reiterated Kissings excite in a Woman's Privy-Parts, stifle and suffocate it. Page 101. He in a manner alone, acting in the Conjugal Caresses, seems by his precipitate Movements to hasten to the end of his Pleasure, in order to renew them another time; as if Nature being about to produce a Man, was mindful to prevent our Reflecting on what we are chiefly doing, by the excess of Pleasure we meet with in the Action. The Woman's Case is different, she being only Passive, and in a very easy Posture, there is seldom any Obstacle on her side that can dispence her from what is done by her Husband; sickness is not lawful reason enough, she being often subject to Infirmities, that are cured only by Love, when no other Prescriptions or Medicines are able to overcome them. Page 121. A Maid desires more passionately to be caress'd than a Married Woman, if we believe St. *Jeram*, and after

after him *St. Thomas*, because having not as yet tasted the Pleasures, an Amorous Conjunction causes, she imagines them quite different from what they really are. Page 123. The Passion of inordinate Love causes such strange Disorders, that what State of condition so ever Women are in, when once it seizes their Mind, they'll enterprize Murder, Treason, or Poysoning, to bring about their impudent Designs. *Pontia* poyson'd her two Children with *Aconitum*, to commit Adultery. *Joan* of *Naples*, that infamous Princess, strangl'd *Andresa*, her first Husband, at her Window-Grates, because this unfortunate young Prince could not satisfy her Amorous Lust. But what probability is there that one Man should quench the Flame of a Lascivious Woman, when fifty could not do it formerly to *Massalina*? The Passion of being closely joyn'd to a Man, is for the most part upon extreams in a Woman. The Womb of a Woman is in the number of the insatiable Things mention'd in Scriptures; and I cannot tell whether there is any thing in the World its greediness may be compar'd unto; neither Hell-Fire, nor the Earth being so devouring as the Brivy-Parts of a Lascivious Woman. Page 151. Constitution, Age, Climate, Season, and our way of Living influence all our Caresses. A Man of 25, of a hot Complexion, full of Blood and Spirits, who lives in the fertile Plains of *Barbary*, and in easy Circumstances, is better able to Kiss a Woman five times a Night in the Month of *April*, than another aged 40, of a cold Constitution, who lives on the barren Mountains of *Sweden*, and gets his Bread with pains and difficulty, can once or twice a Night in the Month of *January*. The Sensualities of Woman are not limited as ours; otherwise the Nobles of *Lithuania* would not permit theirs to

have aid and assistance from abroad, as they do. Truly Women do not feel themselves exhausted, even if they suffer the amorous Attacks of a multitude of Men successively, witness the impudent *Messalina*, and the infamous *Cleopatra*; the first having taken upon herself the Name of *Lycisca*, a famous Roman Whore, outdid, in 24 Hours in a publick Stew, a Harlot that was esteemed the very bravest in Love, by 25 Feats. The other, if we believe a Letter of *Mark Anthony*, one of her Gallants, underwent in one Nights time the Amorous efforts of 106 Men without appearing in the least fatigu'd.

Mauriceau in his Observations, Page 489, relates, That he had laid a Woman of 35 Years of Age, whose Hymen was entire, and only perforated with a small Hole: She was with Child, tho' her Husband could never break that Membrane and enter her Body, as she herself assured him. This Example, adds he, makes it evident that a Woman may become big with Child without introducing the Yard, and that it is sufficient that the Seed is lodg'd in the Neck of the Womb. But I'll add no more.

It is certain, that Lust, in it's course and slovenly Dress, is diffused by the delicate Age, and that it must be clad in the beautiful and engaging Robes of Vertuous Language, before it can Charm the Luxurious Fancy of our well-bred People, and therefore the Authors that now treat about Love, and consequently would raise that Passion in others; the more vicious their Design is, the more modest and courtly shall be their Expressions. Such are the Writings that are now admir'd, and these are the Books in vogue; we had two of them out but lately; the one is *Memoirs of the Court of England*, the other *The Virgin Unmask'd*; the first from the beginning to the

the end is a Series of Adultery, palm'd upon the highest Quality of both Sexes in the Nation; the second puts poy's'nous Love upon us, under pretence of giving us an Antidote against the Passion, and yet none of these, *O! preposterum hominum judicia*, meet with any Censure!

I am perswaded, Reader, that by this time you are fully convinc'd, as well that *Marten* has had no ill design in Writing of the Book, as that the Danger to be fear'd from it can be but small; and that much worse, whereof the Mischief is very apparent, are daily suffer'd, and stalk abroad with Impunity, as (besides what are already recited) the Works of *Rod. de Castro*, *Albertus Magnus de Secretis Mulierum*; *Sever. Pinaus*, and *Melchior Sebizi* de notis Virginitatis, both as plain as Words can express; *Harvey de Generatione*, English'd by Sir George Ent; *Spigelius de formato foetu*; Sir *Theodore Mayern*; Dr. *Collins's Anatomy*; *Chamberlains* and *Culpeper's Midwifry*; some Passages of which, and Figures, as likewise Receipts to cause Miscarriage, are too plain for every ones knowledge and view; as are *Aristotle's Problems* and Master-Piece, Sold by most Booksellers, and daily to be seen on the Rails in *Morefields*. *Cum multis aliis.*

But then I know you'll wonder how *Marten's* came to be branded with so ignominious a Stain above others. This I confess puzzled me at first, as much as it can do you now; and being willing to know more of it, I had the curiosity to write about it to a Friend in *London*, from whom I have since had the following Account.

Next day, after I received yours, I made enquiry after the Book you mention'd, went to a Coffee-House where Mr. *Marten* uses daily, and found it the Opinion of every Body, that the

Book

Book was prosecuted against by the Malice of some Quacks that are exposed in it. A Gentleman that was there, told me, that Mr. *Marten* the Day before had publicly shewn a Letter writ by a Russian, that own'd himself hir'd to fend him out of the World as a Villain that was not worthy to live in it; that he was set to work by some of the Practice, whom *Marten* had laid open in his Writings; which yet being in want of Money, he promis'd to detect, upon the delivery of a certain Sum before-hand. I should have known more, had not the Gentleman that was telling me this, been call'd out suddenly; the next leisure I have, I shall take care to be better inform'd: As to Mr. *Marten* himself, I know him by sight, and that's all. A great many speak very well of him; others again but indifferently; but for the generality, I hear that he lives in Splendour, rides in his Coach, and has very great Practice, especially in Venereal Diseases.

As soon as I saw this, it came into my Mind what I had read about Quacks in the Preface to the Appendix, and then my Wonder ceas'd.

London is the great Hive of Industry; they that cannot make their Task of Honey are kick'd out for Drones; he that cannot pay his Debts must knock off. This being so common in that great City, there are two Hospitable Callings, that with open Arms receive all Lazy as well as distress'd and discontented Tradesmen of the inferiour Classe; for if a Weaver, Shoemaker, Taylor, Barber, &c. goes backward, or fails in the World; if he has but a little Stock left, he turns Ale-House keeper; but if he has none but Impudence, he turns Quack; tho' neither of these Employments are very Honourable; yet all get a livelihood, God knows how, and by the
Civility

Courtesy of the Country, the one is stiled a *Printer*, and the other a *Doctor*.

Some of the latter living now very high, it is well to be imagin'd, don't love to be told of their Mechanick Stations, from whence they sprang. This, *Marten* having doubtless hinted at, procur'd the Business of the Indictment; and the more you examine into it, the more you'll find the Malice of the Prosecutors, and be convinc'd, how impossible it is that they themselves could suspect him to have had an ill-Design to Injure any by his Appendix, because the great caution he uses every-where, is such a plain Evidence to the contrary. Of this caution I have given ye a great many Instances, but over-look'd one, which I think very material; it is in the Preface, where after he has told ye the Design of the Book, he has these Words.

But if any should complain the Discourse is too plain, or that it may sully the Minds of them that read it, my Advice is, that such would lay it aside; for if those that read it, cannot manage or subdue their Passions, they are not fit to be acquainted with such matters; for as it was intended for the use of several Persons Dispos'd and Infirm, it was such of them only as were peculiarly distinguish'd for their Virtue; at least so much as not to let their unruly Passions sway them, and the Virtuous will never make an ill, but good use of it.

When a Man so loudly cries *have a care*, he cannot be supposed to have a Design to hurt. I never read the Copy of the Indictment, but would lay ten to one, that there is not a word in it of what I have quoted, and yet the one is as much part of the Book as the other. There is certainly nothing more unfair, than the judging of a Book by a few Words or Lines taken from it, without following the Con-

Context, or shewing upon what occasion, and in what manner they were writ : At that rate a Man may make Bawdy and Blasphemy from the very Bible.

If one was only to pick and cull some particular Verses and Words out of the Old and New Testament, concerning the Secret Parts and Actions of Men and Women, mention'd therein, and put them together, laying aside all the rest, how would it be look'd upon, especially by some People? or was to point out only these following Verses to be read, and none else. Leviticus Chap. 15. Ver. 2. *When any Man hath a running Issue out of his flesh (which in the Hebrew is the Running of the Reins, as the Margin of the Bible also informs you) because of his Issue he is unclean.* Ver. 16. *And if any Man's Seed of Copulation go out from him, then he shall wash all his flesh in Water, and be unclean until the even.* 17. *And every Garment and every skin whereon is the Seed of Copulation, shall be washed with Water, and be unclean until the even.* 18. *The Woman also with whom Man shall lie with Seed of Copulation, they shall both bathe themselves in Water, and be unclean until the even.* 19. *And if a Woman have an Issue, and her Issue in her flesh be Blood, she shall be put apart seven days : and whosoever toucheth her, shall be unclean until the even.* 24. *And if any Man lie with her at all, and her flowers be upon him, he shall be unclean seven days, and all the Bed whereon he lieth, shall be unclean.* 25. *And if a Woman have an Issue of her Blood many days out of the time of her separation, or if it run beyond the time of her separation ; all the days of the issue of her uncleanness shall be as the days of her separation : she shall be unclean.* 32. *This is the Law of him that hath an Issue, and of him whose Seed goeth from him, and is defiled therewith,* 33. *And of her that is sick of her flowers, and of him that hath an Issue, of the Man,*
and

and of the Woman, and of him that lieth with her which is unclean. Leviticus, chap. 22. Ver. 4. What Man soever of the Seed of Aaron is a leper, or hath a running Issue (or as in the Hebrew, Running of the Reins) he shall not eat of the Holy things, until he be clean; or a Man whose Seed goeth from him. Chap. 18. Ver. 19. Also thou shalt not approach unto a Woman to uncover her nakedness, as long as she is put apart for her uncleanness. 20. Moreover thou shalt not lie carnally with thy Neighbour's Wife, to defile thy self with her. Chap. 20. Ver. 18. And if a Man shall lie with a Woman having her sickness, and shall uncover her nakedness; he hath discovered her Fountain, and she hath uncovered the Fountain of her Blood. Chap. 21. Ver. 20. speaking of Priests, who if have Blemishes, must not Minister in the Sanctuary, Or Crook'd-backt, or a Dwarf, or that hath a blemish in his Eye, or be Scurvy, or Scabbed, or hath his Stones broken. Genesis, Chap. 34. Ver. 2. And when Shechem the Son of Hamor, the Hivite, Prince of the Country, saw her, he took her, and lay with her, and defiled her. Chap. 38. Ver. 8. And Judah said unto Onan, Go in unto thy Brother's Wife, and Marry her, and raise up Seed to thy Brother. 9. And Onan knew that the Seed should not be his: and it came to pass, when he went in unto his Brother's Wife, that he spilled it on the ground, lest that he should give Seed to his Brother. 16. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee, (for he knew not that she was his Daughter-in-Law) and she said, What wilt thou give me, that thou mayest come in unto me? 18. And he came in unto her, and she conceived by him. Deuteronomy, Chap. 22. Ver. 13. If any Man take a Wife, and go in unto her and hate her, 14. And give occasion of speech against her, and bring up an evil Name upon her, and say, I took this Woman, and when I came to her I found her not a Maid.

15. Then shall the Father of the Damsel, and her
 Mother, take and bring forth the Tokens of the Dam-
 sels Virginitie, unto the Elders of the City in the Gate.
 16. And the Damsels Father shall say unto the Elders,
 I gave my Daughter unto this Man to Wife, and he
 hateth her. 17. And he hath given occasions of
 speech against her; saying, I found not thy Daugh-
 ter a Maid; and yet these are the Tokens of my
 Daughters Virginitie: and they shall spread the cloth
 before the Elders of the City. 18. And the Elders of
 that City shall take that Man and chastise him.
 19. And they shall amerce him in an hundred shekels of
 silver, and give them unto the Father of the Damsel,
 because he hath brought up an evil Name upon a Vir-
 gin of Israel: and she shall be his Wife, he may not
 put her away all his days. 20. But if this thing be
 true, and the Tokens of Virginitie be not found for the
 Damsel: 21. Then they shall bring out the Damsel to
 the Door of her Father's House, and the Men of her
 City shall stone her with stones that she die: because she
 hath wrought folly in Israel, to play the Whore in her
 Father's House: 22. If a Man be found lying with
 a Woman married to an Husband, then they shall both
 of them die, both the Man that lay with the Woman,
 and the Woman. 23. If a Damsel that is a Virgin
 be betrothed unto an Husband, and a Man find her
 in the City, and lie with her: 24. Then ye shall bring
 them both out unto the gate of that City, and ye shall
 stone them with stones that they die: the Damsel be-
 cause she cried not, being in the City: and the Man,
 because he hath humbled his Neighbours Wife: 25. But
 if a Man find a betrothed Damsel in the Field, and
 the Man force her, and lie with her: then the Man on-
 ly that lay with her shall die. 26. But unto the Dam-
 sel thou shalt do nothing, there is in the Damsel no
 sin worthy of Death: 27. For he found her in the
 Field, and the betrothed Damsel cried, and there was
 none to save her. 28. If a Man find a Damsel that is

a Virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found: 29. Then the Man that lay with her, shall give unto the Damselfs Father fifty shekels of silver, and she shall be his Wife, because he hath humbled her. Chap. 23. Ver. 1. He that is wounded in the Stones, or hath his Privy-Member cut off, shall not enter into the Congregation of the Lord. Ver. 10. If there be among you any Man that is not clean, by reason of uncleanness, that chanceth him by night, then shall he go abroad out of the Camp, Chap. 25. Ver. 5. If Brethren dwell together, and one of them die, and have no Child, the Wife of the dead shall not Marry without unto a Stranger; her Husbands Brother shall go in unto her, and take her to himself to Wife, and perform the Duty of a Husbands Brother unto her, &c. Ver. 11. When Men strive together one with another, and the Wife of the one draweth near for to deliver her Husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the Secrets. Numbers, Chap. 5. Ver. 13. And a Man lie with her carnally, and it be hid from the Eyes of her Husband, and it be kept close, and she be defiled, &c. Corinthians, Chap. 7. Ver. 3. Let the Husband render unto the Wife due Benevolence: and likewise also the Wife unto the Husband.

All these, and many more that are to be met with up and down Holy Writ, are necessary Injunctions, penn'd for our Information and Instruction, and tho' in plain Words, dare not surely by any be said to be Obscene, yet how may the reading them be perverted and put to an ill use, by wicked ill-minded People?

If a Druggist knowing my House to be pester'd with Vermin, should out of Friendship send me a Paper with Ratsbane, and, for fear of a Mistake, wrap a Note about it, to tell me what it was, and to what purpose he sent it, desiring me to take care that it was not put

to any other use; should not I be a pretty Fellow if I should stifle that Note, and shewing some of the Ratsbane to the Neighbourhood, tell 'em, what a Villain the Druggist was, that had maliciously, and without doubt by instigation of the Devil, convey'd into my House a large Paper full of such Stuff, in order to Poyson my whole Family? This is exactly the Case between *Marten* and his Prosecutors.

Having thus plainly laid open the Malice of the Prosecution, and what Sort of People the Prosecutors are; shewn also the innocence of the Book, that it is no more than a Physical Discourse, which *Marten* could have no design to corrupt Good Manners by, but in my Opinion to improve Knowledge with, (as I think all impartial Physicians and Patients can't but allow, to whom alone, as the Title-Page informs ye, it is address'd, and to whom I make no doubt but it has, and will, for Ages to come, be found of most excellent Service) the Reader may see that between the Prosecution and the Encomium, an old Saying is made good, which is, 'That from the same Flowers that furnish the Bees with their Honey, a Toad can draw nothing but Poyson.'

P O S T

POSTSCRIPT.

AFTER I had sent up these Papers to London, in order to have 'em Printed, I receiv'd the following Account from my Friend.

S I R,

Since my last, concerning Mr. *Marten's* Appendix, I have, as I had leasure, without being suspected, made farther Enquiry, as I wrote you I would, and have got a Copy of the Letter, I mention'd, of which he has distributed some Copies to his Friends, as you'll see here enclos'd. All I spoke with, allow, he has had hard Usage from the Quacks, yet his own Friends blame him for meddling with them at all in his Writings, altho' he is above their Power, and their Noise and Clamour makes him but more famous. I am told this is the second threatening Letter he has receiv'd, but believes now he is come to the knowledge of the Writers of them, which he forbears taking notice of yet, for some Reasons. His Prosecutors, I am told, is one *Gurning*, that keeps a paultry Ale-house, in, or near *Carter-Lane*; by Trade a Printer, and prints the Bills of one *Spinck*, a Quack of this Town: The said *Spinck* and one *Sinclaer*, another Quack, Men of desperate Fortunes, being

ing the chief Persons concern'd in the Prosecution ; *Marten* having it seems in several of his Books, particularly expos'd their ill Practices, &c. *Spinck*, I have read in the News-Papers, is now, or was lately, a Prisoner in the Fleet. I was told by a Doctor in *Shoe-lane*, that *Spinck* work'd to his Father's Occupation, who was a Cobler in *Moorfields*. *Sinelaer* is by Trade a Diamond Cutter, or Pearl Driller, and work'd formerly to one Mr. *Seignior*, a Jeweller, now living in *Abchurch-Lane*, as Mr. *Seignior* himself told a Friend of mine the whole Story of him and his pretended Wife, and that the Trade growing bad, he turn'd Doctor. It seems it is those Men, and some other Quack-Doctors, Contributors towards the Charge, back'd on (as is reported) by a sort of buse People, whose Practices too plainly bespeak them Corrupters, rather than Reformers of Manners, that are at the end of this Prosecution, whose aim by it is Mischief and Scandal to Mr. *Marten*, more than good to the Publick, as they pretend.

The enclosed Copy of a Letter sent to Mr. *Marten*,

Dr *Marten*,

Several you have mentioned in your Books are resoly'd to free the World of such a Villain (as they call you) and have agreed with me to do it. I am a Gentleman of an ancient Family, but Want makes me do things sometimes against my Will, and By God I wont Starve: Now if you will give me Two Hundred Guineas, I will acquaint you with the whole Contrivance, and come in as a Witness to your Indictment and Action; but you shall first send me an *East-India* United Bond for a Hundred Pounds, as thus.

Seal

Seal the Bond up in a Paper, and direct it for
 ' Mr. *Marten*, and let an old Woman with a
 ' Stick in her Hand, stand from Ten to
 ' Twelve next *Friday* Morning, in the Cloy-
 ' sters belonging to the Blue-Coat Boys Hospi-
 ' tal, and order her to deliver it to a Man that
 ' asks her for a Letter in a Mask; when I have
 ' converted the Bond into Money, I will come
 ' to your House, and do faithfully in all things;
 ' when you send the Bond, you may write to
 ' me what you please in a Letter.

Monday Morning,
August, 1. 1709.

Yours,
M. M.

' The Bond shall only be in part of the Two
 ' Hundred Guineas.

' If you have a mind to say any thing to
 ' me before *Fryday*, let it be done with great
 ' Caution in one of the News-Papers; I will
 ' read 'em all for that purpose — and don't
 ' betray me; if you do, I have a Friend that
 ' assists me, will revenge what you do to me,
 ' who indeed helps and shares with me.

' I wish you well. My Friend can be no Evi-
 ' dence, because they have trusted no Body but
 ' my self.

' You had been shot with a Brace of Bullets
 ' coming through *Newgate*, but the Pistol did not
 ' go off, it only flash'd in the Pan.

This Letter, I think, shews sufficiently the
 Spirit of the Party, and what they won't do to
 accomplish their Hellish Designs, being stark mad
 at *Marten's* detecting their Mercenary Practices
 in his Writings, and (as I suppose) that he gets
 the Money, and they starve.

Seal the Bond up in a paper, and direct it for
 Mr. Maber, and let an old Woman with a
 Stick in her Hand, stand from Ten to
 Twelve next Friday Morning, in the Clo-
 sers belonging to the Blue Coat Boys Hospi-
 tal, and order her to deliver it to a Man that
 asks her for a Letter in a Week, when I have
 converted the Letter into a Letter, I will come
 to your House, and deliver all things;
 when you have received them, may write to
 me what you please.



Monday Morning
 August, 1. 1739.
 M. M.

The Bond shall only be in part of the Two
 Hundred Livers.
 If you have a mind to say any thing to
 me before Friday, let it be done with great
 Caution, in one of the News-Papers; I will
 read them all for that purpose — and don't
 betray me; if you do, I have a Trick that
 afflicts me, will revenge what you do to me,
 who indeed helps and shares with me.
 I wish you well. My Friend can be no Evil
 done, because they have trusted no Body but
 my self.
 You had been first of a Brace of Bullets
 coming through my Neck, but the Pistol did not
 go off, only half a Minute.

This Letter, I think, shows sufficiently the
 Spirit of the Party, and what they would do to
 accomplish their Hellish Design, being that man
 as always detecting their Mercenary Practices
 in his Watchings, and (as I suppose) that he
 the Money, and they have.